757 278 74. MOTHERWORT *(Leonurus cardiaca)*. A tea is made from the leaves which is effective for female diseases.

75. FALSE SOLOMON'S SEAL *(Smilacina stellata)*. The root is combined with others as a medicine to cleanse the system and stimulate the stomach. A remedy also for leucorrhea.

76. MAY APPLE *(Podophyllum peltatum)*, "flower hangs down." A spring tonic and a laxative are made from the root.

77. BLOODROOT *(Sanguinaria canadensis)*. For general debility, a pea-sized piece of root is taken every morning for thirty days. Combined with other roots for a stomach remedy. The plant root provides the face paint used in the Big House Ceremony of the Delaware. [302 386]

78. DANDELION *(Taraxacum officinale)*. A laxative-tonic obtained from the plant.

79. VIRGINIA SNAKEROOT *(Aristolochia serpentaria)*. Used singly or combined with wintergreen as a tonic.

80. FRINGED GENTIAN *(Gentiana crinita)*. A tea made from the root acts as a blood-purifier and stomach-strengthener.

81. BLACK SNAKEROOT *(Cimicifuge racemosa)*, elecampane and stone root are combined to make a tonic.

82. MILKWEED *(Asclepias sp.)*. A tea made from the pounded and steeped roots of the five species of milkweed is a cure for epileptic fits in those born during certain phases of the moon. Such disturbances periodically occur during a particular moon-phase period.

751 757 278 787 83. PEYOTE *(Lophophora williamsii)*, "Our Father," is known to have been used to treat periodic fits, and is regarded as a sure cure for tuberculosis.[4] Wi·tapanôxwe carries a small, fringed leather bag, tied with deerskin thongs, containing several peyote "beans" or buttons for use in case of emergency. Certain Delaware subscribing to the "Wilson cult," wear a small beaded bag containing peyote, around their necks as a protection against illness. This talisman is even regarded as an advisory agent of approaching

[4] It is said that this highly valued and potent medicine was revealed to a woman in a dream who gave the knowledge of it to her people. It may be eaten with or without the usual ceremonial rites. For a study of the Peyote rites among the Delawares at Dewey and Anadarko, Oklahoma, see Petrullo, 1934. For more details, consult Safford, 1916, pp. 387, 424; Harrington, 1921, pp. 185-190; and the more recent study of LaBarre, 1938.

domestic and tribal crises. Wi·tapanôxwe is not convinced of the truth of this statement, but claims that he merely carries his own supply for medicinal purposes.[8]

84. Cactus *(Opuntia vulgaris)* is called "thorny, useless." Wi·tapanô-xwe remarked that the Oklahoma negroes singe off the spines and apply a sliced portion to their corns to allay pain.

Miscellaneous Beliefs

1. To draw out frost bites, walk in the snow barefooted. Rubbing snow on the ears will bring relief.
2. Frost or dew gathered in late fall and rubbed on the body will prevent skin eruptions.
3. Water that collects in hollow trees or rocks is believed to have medicinal value.
4. Mud applied to a burn will take out "the fire."
5. To cure a child from slobbering, catch a number of minnows and have the child hold them in his mouth. Repeat this several times a week until the cure is effected.
6. To cure a child of bed-wetting, feed him portions of a roasted "timber rat" [9] This is believed to effect a sure cure. My informant and a companion once killed and roasted such a rodent, and both agreed that the flesh was palatable and not unlike that of squirrel. They were reticent, however, as to the therapeutic effects.
7. Relief is obtained in the case of whooping cough, if the mother first suckles a puppy and then her child.
8. A spider web applied to a flesh wound will stop the flow of blood.
9. Excrement of cattle or of poultry is employed as a poultice for boils.
10. Skunk-oil is regarded as a valuable remedy for colds and croup. For children the average dose is from three to five drops. A small quantity may be used externally on the throat and chest. Oil obtained from geese is employed similarly for colds. Skunk scent or rabbit urine is put into the ear to relieve earache. Deer and otter scent are also useful for medicinal purposes.

[8] This practice corresponds to one general among Eastern Algonkian peoples—that of carrying a piece of "muskrat root" *(Acorus calamus)* about the person as a disease preventive. A piece of the root is chewed in case of sudden illness.

[9] Compare use of a white-footed mouse for the same purpose among the Gayhead Indians (Tantaquidgeon, 1930, p. 20).

The Dog as a Vicar of Children

231 751 854 Upon the birth of a Delaware child, it was given a pet [16] to serve as the guardian of its health. If there was sickness about, the Delaware believed that it would be visited upon the dog instead of its little master. The animal was thought to say, "I am only a dog, the child is more precious." A small bag containing charcoal was tied around the pet animal's neck by the child's parents. Frequently they would talk to the dog. If the animal died, it was buried and the child given another pet. However, if the child fell sick and died, a release ceremony was performed [17] by placing a string of wampum about its neck, thus freeing the animal.[18]

Notes on Pregnancy and Child-birth

843 262 784 The prospective mother is advised to eat sparingly. Sour foods should not be eaten during the final stage of pregnancy as they are believed to cause contraction of the muscles. Onions and cabbage are also excluded from the diet. Salt is forbidden both before and after pregnancy, as it is thought to stop the flow of blood. Lifting heavy objects should be avoided during pregnancy and for a period of a month after delivery. A pregnant woman should not gaze at a deformed person or make fun of him, as it might affect her child. Care is also taken to avoid being frightened by dogs and other animals.

844 The woman is usually attended by a midwife who is given gifts of calico, tobacco, etc., from the woman's husband. To women over thirty years of age, a special medicine is given to shorten the period of labor.[19] The delivery is made in a kneeling position. Immediately after, a tea made from "pleurisy root" is administered. The navel cord is cut off about one and a half inches from the body. A piece of lead about two inches in diameter is bound to the body over the navel by a cloth. This bandage is kept in place until healing is complete, to avoid protrusion of the navel.

845 In case of still-birth, special treatment is given the mother. Still-birth is believed due to the child being hurt. "The child-killing sickness of women is hard to overcome." Twins are believed to have been con-

[16] Known by a term meaning "pet given child."

[17] See also p. 67 for release of a bear.

[18] As dictated by Wi-tapanóxwe.

[19] "The women know of certain medicines," according to Zeisberger (*op. cit.*, p. 56), "which usually act quickly in case of hard labor, which sometimes occurs, though not frequently."

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

776 796 called *Weopĕ'lakis*, to distinguish it from another, kept by a different family, which was not so important, and about which little was known by my informants except that, within their memories, it had never appeared at the Annual Ceremony, but that it probably had a spring dance of its own. There is an indistinct tradition, however, that in former times several masks were seen at the Annual Ceremony, and that half a day was given up to them.

751 777 778 Miniature masks (fig. 3) were often worn on the person as health or good-luck charms, in former days usually suspended from a string about the neck, but in later times carried in the pocket. The two large Unami masks in the Museum of the American Indian, Heye Foundation, are shown in pl. II and fig. 1.

776 778 Among the Minsi there are considerable differences in belief and in practice, their masks resembling those of the Iroquois in many particulars. The late James Wolf said that "Mizinkhâli'kŭn" was supposed to live among the rocks

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

on a hill, where he was first seen, and told the people how to obtain his power. The mask owners formed a society, which

FIG. 3.—Charm representing Mlsinghâli'kûn. (Height, 1.9 in.)

had a special meeting-house and ceremonies, and whose chief function it was to expell disease. This will be discussed further in another paper. Peter Jones[25]

6:Harrington E-5 (1907-1910)1921
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them and told them what to do to get his power. When a man put on a Mizink he received the power of this person or spirit; he could even see behind him, and could cure diseases."

The Mask Society.—The men who owned these masks formed a kind of society which Nellis Timothy says originally had twelve members, but which, before it disbanded, dwindled to about five. Sometimes only two appeared in costume.

The society had a meeting-house of its own where its dances, *Mizinkĭ'ntĭka*, were held, for, unlike the Unami custom, no Mizink ever appeared in the Big House. The members appeared wearing their masks and clad in rough bearskin and deerskin costumes, while some, at least, where provided with a turtleshell rattle which they would rub on a long pole, crying "*O*^{n}-*o*^{n}-*o*^{n}*!*" the while.

Ceremonies.—While no consecutive account of their ceremonies is now remembered, it was said that they sometimes put down their rattles, heaped up

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

794 the ashes from the two fires, then threw
796 the ashes all over the house to prevent
●751 the people assembled from having disease.

Should any sick person appear, he or
755 she would be especially treated with
794 ashes. Sometimes the performers would
796 pick up live coals and throw them about, frightening the people. At other times the whole company of them would go around to the different houses begging for tobacco, and would dance in any house where someone was willing to sing for them.

Nothing was said among the Minsi about the Mizink bringing back stray
532 stock or driving deer, characteristic at-
778 tributes of the Mask Being of the Unami.
[126] The writer obtained but one mask among the Canadian Lenape, and this was from the Grand River band (fig. 4); it has been described by him[84] in the following words:

"But one mask (*mizink*) was obtained. It differed from those of the Iroquois chiefly in being cruder, and also in decoration, the lines being burnt into the wood instead of being

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

774 been left undone, when the ghost ceases the visits.
775 CAPTAIN CHIPPS—Ghosts are not known—have not been heard of.

J. W.—Ghosts are really shades or shadows of spirits, often seen before or after death, they are signs or warnings and can be seen by human eyes. There is much paralysis among the Delaware which is often caused by being struck with a shadow or crossing it or paying any attention to it if one sees it coming. Stopping [822] 753 to look at it, turning around after passing, even innocently, has evil effects. There is no cure for it. Preventive by rubbing [751] streak of ashes on left cheek under eye before going out in the evening. Often marked children as safeguard.

W. T. attributed to the soul the actions of the shadow reported by J. W.

40. Witches and wizards

754 JOHN JOHNSTON—They are very firm in the belief of witchcraft and suppose that there is many among them that can appear [753] in the shape of any animal they please and have power to cause sickness. They believe this to be a supernatural power invested in them by some one of the Deities for the purpose of good that they might have power to heal the sick etc. But that in their present degenerated state they have made a bad use of it, that instead of healing they inflict with sickness and other calamities.
754 CAPTAIN PIPE—They believe in witches and wizards and
756 attribute their powers to the use of certain medicine, said to have been procured of the Nanticokes who had it from a naked infant found by them on the Sea Shore. In 1810, the prophet when [792] preaching against the use of this medicine pointed out five or six men and women on white river as the possessors of it. These [683] persons protested their innocence and were put to the torture, where they were exhorted to save themselves by delivering the means of destruction which they possessd. Seeing no other prospect of escape from death, they professed a knowledge of the arts and promised compliance, but after release they were not able to produce the cause of the difficulty, and they were by common consent condemned to death by burning.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

436 sweeping, and general order of the premises receive their pay in
796 wampum beads; the pecuniary value of which amounts to hardly more than a few cents. The drummers, the singers, the dance leaders, the reciters of visions are in their turn rewarded with small donations of wampum at the conclusion of their performances. This is a purifying gift rather than a pecuniary payment, one entirely out of proportion to the worth of service rendered.

[431] The worshipers of the Big House also offer their donations toward the ceremony in strings of wampum, giving them to the Master-of-Ceremonies, saying; ce·la·'yu'ni· ndeli·' wi·teinge·'n note·'ha·'n "This here is how much I help from my heart!" The sacrosanctity of wampum is furthermore emphasized by the religious rule that wampum should always be given when something has been received, even when only a gift from a friend. In the esteem of the natives it becomes a most potent medicine. Failure to carry out the rules governing the bestowing of wampum would bring sickness upon the receiver of property through exchange or the receiver of a gift. This is especially
[757] true in connection with the Delaware practice of medicine, because medicine although destined to heal can double upon itself and become a poison when not sanctified by the conveyance of wampum.[1]

436 In Delaware phraseology "wampum is our heart." In exchanges of
425 vendable property, even extending to gifts between friends, there
751 lurked a potency for evil that might develop in who knows what quarter, producing malice or resentment among the parties concerned. It could even result in bodily poison to one or both. It is strictly correct to state that in the attitude of the eastern Indians toward such affairs the transfer of shell money from the hands of the receiver of a gift or a purchase to those of the giver performed the function of medicine.

436 The wampum protected them against spiritual infection and its
755 manifestation in the body in the form of sickness. Wampum was a purifier, purging the transaction from latent evil force. And should evil have leaked through the transaction the wampum would function as a purgative for its keeper. The same wampum was a spiritual emblem believed by them to have come originally from supernatural sources and embodying within it profound supernatural dynamics.

436 We can understand why a compact sealed with the transfer of
439 wampum was as sacred as one sworn to under oath by Europeans. It was such an attitude toward exchange and currency that our colonial forebears encountered when they bartered for land and peltry with the aborigines of New England and the Middle Atlantic States. The colonists handed out their exchange with the European notion of in-

[1] I am of course speaking of Delaware therapeutics exclusively, although something along the same line may be said, by those who are inclined toward a critical attitude, of civilized medical practices.

531 also the angular patterns in plate 1 which are used in ribbon applique. The floral
[751] patterns are protective, representing the plants which the Creator gave to mankind to cure diseases. It will be noted (plate 3)
[291] that the patterns for women's moccasin vamps are plain and narrow in contrast to the wider patterns for men's moccasins.

Techniques

The bead workers and silk ribbon-workers have series of cut-out paper patterns which they use as guides. Typical patterns are shown in plates 1, 3 and 4. In making bead designs the paper pattern is cut out and tacked with thread in position on the article to be decorated. The entire pattern is outlined with white or light colored beads such as blue or pale yellow. The middle portion of the figure is then filled in and in turn bordered with light-colored beads. Then rows of dark beads are filled in to suit the taste of the individual. The paper patterns for silk-work are laid on the ribbon or cloth and the cut-out silk figures are arranged in place on the legging-strips or robes and hemmed down, the stitches being very fine.

286 In weaving the belts, headbands, garters and other ornaments, wool is used for the warp and coarse thread for the weft. Sometimes in constructing the long sashes, which frequently average five feet, the warp strands are attached to a bed post and the worker sits on the bed and weaves. For the shorter articles a cardboard box serves as a loom across which the warp is arranged according to the width desired. This is held on the lap of the weaver.

531 The modern Delaware bead and silk ribbon-workers do not limit the use of colors in their art work but select carefully, and combine a number of colors with very pleasing results.

Geometric and highly conventionalized floral patterns were stamped or engraved on silver brooches, bracelets and other ornaments. Dots, circles, straight and curved lines were used in combinations to form the designs. Small buttons and

[P.25, B]